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Tuesday Sept. 11, 1962

Played on Thurs, Nov. 8, 1962

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Here we are. Another week. You have come to realize gradually that the interest, particularlt with a group like this, is that we pool our experiences. You have to look at yourself a little bit as a research team. And there is a particular problem., a problem in which we are interested. It is a problem of how to become free; free from our ordinary life, habits, things of that kind that bind us and where we know very well how they bind us. And at times it looks utterely impossible to do anything about it. So that we really feel that if we only could beceom free, that then, in that sense, there would be much more use to our lives as we live them. And also that it could give a certain purpose. BEcause by this time, we know that we keep on turning atound and around all the time, pepeating the same thing and having constantly the same kind of towards different things, someof which we can overcome and some which are much too difficult for us. Certain things we can understand, and many things we do not understand. And the more we live and the more experiences that we hvae, that we gradually start to realize that something else must be involved if we actually try to face a solution to the meaning of our lives. And it is really for that purpose that we get together here. And it is not for the same of just exchanging a few thoughts or ideas which are vert nice and useful at times, but the emphasis of work, that means the emphasis of having tried on our lives, in daily life, to do something regarding the ideas of Gurdjieff as we know understand the,. And in that sense, it is as if we are a team, poolong our experiences together. And on the basis of truth and honesty, to try to exchange them and to see what is the

value for oneself or the value which might be for any one else who hears about it and probably finds in that a corresponding note of something that one also has experiences and something that also inwhich one had to face the same kind of a cuestion and how to solve it. We can say it in another way. That is, that we are trying at times, when we are together, with a mutual effort, to try to help each other to wake up to tje fact of our ordinary existence that in that something else has to appear which is not obvious in our ordinary naturalx existence. And therefire that we are trying at the present time to do something unnaturall something that is really not common to us, that is difficult for us, and that is entirely strange in the sense that we have no means, or very little means, even if we do understand and have a knowledge, that it is extremely difficult to put such knowledge into practise in our daily lives. And still, these are the results that will count. Whatever the motivations arex that we have regarding work, because they are different for different people. And they also will differ at different stages of development. At least we can all agree on one thing: that that what we know we are, what we see, what we realize we are when we are by ourselves and there is no particular reason to interpret it or to associate or rationalize about it, that we are as human beings rahter a poor lot. It has nothing to do with our individual development, of how clever we are and how dextrous we are and many abilities we do have. We are now talking about a different kind of a scale. We are talking about the purpose of life on Earth which may be two fold or may be more than two fold. But at least, it is more than one fold. That is, just to fulfill certain functions of life on Earth and then being born and living and dying, that that would be the end of it. Any rational kind of

a person never will want to agree that there is only that kind of of existence for which we are now alive and that there must be something else. I do not know if we always will come to that kind of a conclusion becuse it depends on the kind of condition inwhich we live. And at times we are quite satisfied and at ôther times we have troubles and difficulties and we are up against it amd we suffer. And we want to know if there is a possible way out of this so that out of our daily life which we now ahl a subjective existence, there is a possibility of really understanding it as if we could be apart from it and as if we could see it from something outseide looking at ourselves, our lives, our relationships, in a different kind of a way, so that we are not prejudiced or that we have preconceived notions of how things ought to be, and then we change our observation in accordance with what we wish. We have to start to leatn to face the truth about ourselves. In the first place, of that what we actually are. And also try to develop a certain instrument which is dependable and whoch could actually reveal to us tje real truth and not to see our lives thru a colord glass or with a wish that it is a little bit different form what we really see. And in that rezpect, of course we face many times difficuoties of realizing that things are not what they are and what they seem or what we sould like them to be, but that we have to face certain things about ourselves which are at times quite displeasing and disagreeable. Still, that is the problem. The problem is to try to remain honest, to try to see ourselves as we are, that is, to try to become aware of ourselves as we are and then, on the basis of that kind of an experience, to exchnage results of what we have seen and what are the obstacles that were in the way so that perhaps by discussing it, or now, in retrospect trying to see them in the proper light, that we maybe help with each other, exchangin ideas, and bring about a certain level of further understanding. That is really the purpose of getting

together.This purpose of wanting to become objective is quite different from any kind of a result we would like to obtain in o ordinary life. There, we natuarly, in whatever we do - thinking or feeling, we want to havecertain results which we cab progect more or less and hope for or think that they ought to be in that way or in another way. In this sense, trying to see, that is, trying to become aware, we really do not know what we will reach. And any time that we try to have a preconception of what it ought to be, I think we are not using the real wish for objectivity correctly. This is a very difficult think to understand and what is what we want to talk about. This question of momentary living, of becoming aware of the moment when I exist, inwhihc moment nothing of our ordinary time conceptions exist in us . And really this awareness is in itself a certain level of being ehich again gas nothin to do, as such,with out thoughts and our feelings. So when we now talk, it is with having in mind all the time that we ought to wake up and to be awake. That we try to formulate as well as we cam. That we only talk about the difficulteis of how to wake up and that we do not go into too much detail about the different circumstances which led to that in ordinary life. Only let's talk about the quintessence. That is, I was awake when I did this, I tried at such and such atime. Only then it will have value for us. Because all the rest is a very nice discussion and philosophy but we can read about and we can think about when we are home. This time we want to exchange about experiences and how we were and in what way we thought we could have done certain things and dud not ddo them, and what was the reason for not being able to do it. Who has questions?

QUESTION: (Terry Owens) I have had a task for three weeks which I would like to report on. There were points in the task where I had very strong days of being able to work. (Over)

And these three days really stood out above the rest. I feel about these three days that on these days I had... I really wanted to work and that the task ib that sense was almost superfluous. But on the other days, some of which were quite bad, I was really glad to have the task. And there were two things about the task, specifically on those days, that helped me very much. One was to vidulai e ahead of time the situation that I would try to work in, or what I would say and so on. And the other was havong to write it up. This is something that I have not done ever bdfore: to write up how my day was and what I tried to do. I think it really saved me a little bit from the pitfall of folling myself and glossing over and trying to make it look better than it was. But there were quite a few days, particularly in the middle of the three weeks, where it went down so badly and I was really powerless. I didn't know how to get out of it ob why I had a wish the day before and none on that when it wasn8t there.

ANSWER: Naturally it goes up and down. Sometimes your own condition is more condusive to work. Sometimes the realization that you have to do something is much stronger because you have also expereinces of yourself in your thought about that what you are, or certain conditioning which at certain times bring a very definite wish to work. And at other times it one is quite satisfied. One has to learn this of course; that it times when I am really interested in work that at such a time, I remember kkkk how difficult it is not to work. That at times I cannot work that I remember how it was when I could work. In that way, one has ro become a little more clever/ Certain times when I know I can work, every circumsatone apparantly is condusive to that and has brought about this, And I find myself in that. I am of course in the first place , grateful that it is possible. And in the second place, I have to see what made this

actually, this kind of thought, this kind of wish, appear in me. What was it that brought it about? If I can trace such conditions, then later I can remember the condition and then perhaps because of that, create again another desire. But one thing that is important is: When do I wish to work? What is it really that makes a wish? It is something that I see of myself. It is that I realize that I am at all times habitual, mechanical, asleep, that I am really not there, that I know that even if I perform certain activities, and even tasks and that I am a very nice kind of a person, that even at that time, I am very much asleep. Only at times, at certain times, I wake up. But they are so small compared to the totality of a day, that when I start to realize this by experience and I have to come to the conclusion: This is me. Not something that I would like. But this is actually me. How often am I asleep, that I can honestly say: did I really make an attempt to be awake? When I was awake it was right and I know it was right. But at other times, I was fully asllep and do I wish to continue with that kind of state? The motivation for work has to be really understood. And it has to be understood that I experience a state of myself which is, in reality, for me, quite disgusting. Something must be there that I do not approve of my state of sleepiness. And it is very difficult. Because everything in ordinary life teahhes me that it is preferable to be asleep, and that I really do hot have to make any particular effort or even try to become objective. And in ordinary life we can do very weel without that form of obhectivity than only at certain times when I want to say that I want to judge about this and that in accordance with whatever the value is, that I tehn become objective towards whatever it si outside of me. But the reality that I face when I want to be objective towards myself, I have to have a very definite motivation that I myself am not capable of doing anything

at all wothout something that could actually take control and lead. So it is really a search of something in me that I want to say: Here I am. This is my motivating force. This is something that is essential within me. This is something in which I can build. This is something that always cah be there. Even if I am not competant to be abke to put to practise that what I know and what I feel, but if I have that realization of being, of somethibg in me whihh cannot and need not be disturbed, something of a quality which does not belong to an ordinary level of being of Erath, that belongs to a higher form of something towards which I wish to strive and which, in my good moments, I know very weel that I ought to become. It is, in other words, a realization of my halfness; of my not being a complete man. And that enter into a variety of different conditions of my life. When everything goes like a pianba, as Gurdjieff would say, that * then I realize that I am a mechanical pianola. That at times when I suffer that I am also mechanically suffereing. And that for the purpose of my existence on Earth, It is perfectly alright, and I do not have to do antyhign special. And I do not want to call that a lie to myself. But if I have in mind the possibility of a purpose of something towards whicg I want to aspire as a possibility of the continuation of growth of further understanding, ob what I said in the beginning: This desire for real freedom. I have to be free from a variety of different things, which now, in life, are very much in life on Earth, I will accept but which, for the purpose of freeing myself from the bindage of Earth, then I must face them in such a way that they become obstacles to me at any one tome. Not when things are going well and not whan they go very badly. It is that experience; As if I, at any one imte, during the day, even if I am not reminded of work as such, hat I still have a taste of wishing, of serching for somerhing. That is wht Ouspensky would call the miraculous. Or what Tagore would call hunting for the golden stag.

or that what the mystics compare with that possibility of joining Infinity. That what I wish to become and what I know I am and could be if I only know how to use the key to open the possibilities for a different kind of life, of a differnt kind of level. The aspiration towards that, having known at times what it is to be in that kind if a world, to live on that kind of a level, and to be able then to remeber it in such away that the taste again comes to me as something desireable. That then, at such times, it is as if one prays to the possibility of having at that time a contact which then becuase of this and my willingbess to submit and to be effected by it, is able to lift me out a great deal of what I now call bondage. This is something that has to be there, It has to be fed. It has to grow. That is the possible evolution of myself. This is, to some exgent, the belief I can have in myself ahd that possibility existing for me since I have had at times experienced some level of that kind. Then when I remember... You see, it is very much like friendship. I remember a friend. When he is a real friend, I know at any one time that he is a friend. It does not mean that I will forget. I may not think of him. But at any one time someone says so and so and I say: Oh yes, he is my friend. Then something takes place in me that I say:Yes. And that friendship cannot be disturbed. Even as Emerson would say: I am still his friend even if I do not understnd why he has done this and that but I love him because he is my friend. To that same extent, I have to love the possibility of my own growth. I have to realize that something in me is sacred and holy which I not only belive in but for which I want to take a responsibility. And that at quiet moments, I make for myself a relationship by which I start ti understand that that is me, the real me. That is something indestructible. That is where I find the answer to my life. And then,with that, I am as if a dual kind of a person.

I manifest to the outside exatly the same way like any other human being but instead there is something that noeone can really see and I need not share it woth anyone. But I respect it, and I love it because it is much more pure, real, and essentially me. If I can see that I am, at alltimes, two, maybe three, maybe four, but, for the time being, two. One which is more alive and awake and not as much asleep. The other is my ordianry performances, my personality, my behavior, the way I am, that what I call my personality. That then at any gime, such a condition exosists so that if I need it, I cna call on it and then remember. And then, as itwere, I have that kind of contact and from that point, I start then to operate and behave and be awake. It is the depth of this kind of experience which should be with one all the time. A prayer should be: Lord, make me not forget. Or it is like (??) Know thyself everywhere and always. Everywhere and always. Nit just when I am in a nice little condition at hime and enjoy a cup of coffee. Everywhere, Oklahoma, New York City, on a trip. It does not master. I am what I am.

QUESTION: (May Ripps) I have just been able to start making small efforts again after having gone thru a ling period of being taken up in a completely mechanical way. I started this past Sunday by trying to sense myself, my body, in the morning, tyrying to obser e myself as I get up and sit down. Tye efforts have been, have had to be very small for me. It is almost as tho I can compare it the beginning. It seems that I had had to... well, almpst I feel like a weak child I would say, trying to make the efforts. But I started to dosomething. Today I have become a little more aware of myself. And I would say I just started to wake up.

ANSWER: You remember we taked once about having an exceptional day? A day which would be quite different from any other day; that you

would be aloowed to live any other day the way you always have done but one day you would make extremem efforts the whole day long. You remember?

Q: I have thought about that.

A: ANd this is still the kind of thing you should do.

Q: I have been wondering how I could. I feel as tho I have to work up to it.

A: Yes, but yousee, every once in a while, it nas to be done. One cannot do it all the time bceuase it is like cincentrated food. And it is something that I cannot digest. I can do it every once in a while. But the reason why I wnt to do it is because at that time I have to have a real wish. And again it comes down to this particular reasoning of oneself: that if I allow ordinary life, my daily tasks and things that I have to do and the relationships that I have, if I leave them simply the way they are, they will take and and I will take them. That is, I will remain a slave to tthem and I will do them. I will perform them as well as I can. I will be at ab office and I have to do office work in a certain way. Naturally, because thay is what I call my life's conditions; that if I leave them that way. they willcontinue to overpower me. They will continue to have something to say about my life. And I myself will submit whenever I allow it simply for myself, that what I am, as a little either automoton or something that simply follows like a slave certain demands that I in living am subject to that kind of a reaction from any kind of an action outside of me and which compels me to do this or to do that or to think or to feel in a certain way. If I allow it, I will find at the end of the day that there is something quite dissatidfying in yhat kind of life. Again, it is this realization that if that is the case, I want to do something about it. When I really want to do something about it, I then try to now to concentrate on one day as if that day I walk with God, let's say.

Something as if in me, my conscinece, starts to develop at that time and I will let it now. I allow it to exist. And then, for me, that conscinee tells me to try to be awake as often as you can be. Do things slowly if you have to. Nevermind whatevre the results will be in ordinary life or the expectancy of someone who desires you to do this and that. Let them, for the time being, be whatever they are. You stay with yourself and you try to becoome for yourself that kind of a master and a judge in one, with you as being judged. I use that simply in order to indicate that something quite definite xxxx has to come sometimes in a person and you say: Come Hell or high water, today I will try to wake up. Every once in a while such a strong desire has to be there. I vannot afford to continue or to hope or to be a little wishy washy, to expect that tomorrow will be different if today is not different. I have got to be constantly at work even if I cannot make any results or even if I cannot make any particylar deposits of even if it does not look like I make any headway. My attitude towards it should be that I wish something. SOmething for me, precious, something my own. Something that is my private relationship towards my own x self, xxxxxx nobody elses business. And that for the time bieng, O say to the rest of the world: Leave me alone for a litt.e I have other things to do. Again and again I must keep on repeating this because unles I do it I will forget. Ordinary life will make me forget.I can call it the devil if you like; that the devil is tempting enough and tells me all the time if I do this and thay and I am kind and I am good, that I am just as good. It is not true. xxxx We are not just as good. We are nit just as good for the purpose of trying to be awake or for the purpose of accom lishing an aim. We are still interested in trying to develop certain possibilities, certain potentialitels within, to becone, as man, much more complete than what we are, the p ssibile development of another body. That is, the completion of

that what may began and something that is almost latent there. That is, it is latent in principle but it is not as yet developed at all. My Soukdor my ~~Kxxxjx~~ Intellectual Body, whatever I wish to call it, to bring it out of the chaos of my own existence into some form of harmony and a deirection in my life that I then can use in daily living. It is now that I am too much of a slave, that takes me up. And conditions are such that it is very difficult and that I am taken up by them, Then forthe time being, I push everything away and I say I will do a little work but later , not now. And that is kind of almost like a disease that I should not allow. I will constantly say, if I am sick, I wish to gey well. If I do not say that, I will stay sick.

Q: This is the way I felt. It was almost as tho....

A: Right. And so now you msut change. You must now make a special effort to change. You must now comett o yourself. You must now tell yourself. You must, as it were, talk to yourself. You are alone with yourself. You collect yourself. You can hear it when you speak. You say: Here I am. What is this me trying? All these are little things. And life is made up of very small things and in themselves are not worth very much. Alittle bit of pride, a little bit of vanity, a littlr bit of impatience, a little bit of anger, a little bit of certain things that are, for a little while, quite satisfying like a full meal of a drink. All of that is so small in the light of the possibilities of man. If I can have a belief in such possibilities, if I can belive that it is possible for man to devlop. It is really that. If I have no belief in that, that I see, that there is a possibility for man to develop much more than what he is already or with which he was birn; and that during his life tine that what he was gifted with, that that has gradually withdrawm to the background and it is now somewhere like Atlantis

simply sunk down deep and is not available any longer. If I start to realize that when I was young, I had certain things and that when grew older, all these layers of a different kind that I call my culture, my civilization, my associative thoughts, and whatever they might be, that that is, at the present time, my wonderful mind has become an enemy. When I start to realiz that and that in that direction the purpose of life is only to die, but if I have as purpose of life to live, if that is possible for man, then he must, in regard to such possiblities, make every effort to be awake towards that kind of possiblity. And then, in seeing, in becoming aware of his limitations and using the kind of food that he knows how to use, and how to make and how to prepare, that that kind of food can go to the right place within oneself and start to develop that what is now potential into an actuality of real life. If I wish to feel really, if I wish to think really, and could become independent of such things that now, at the present time, bother me and keep me where I am as a slave, if it is possible for man to become free. This I have to believe in. But when I can see myself as I am and I have enough, let's call it, honesty with the instrument so that it can record exactly that what I am without any fringes and that I, something in me, is willing to face that situation, then at least I have a foundation. From xtthat foundation I can start. It is the foundation of that what I am, whatever I am. That am-ness is for me a reality. And then I start working because then I wish to become towards whatever there is manifesting objective in such a way that that what I now see receives, because of impressions made conscious within me, by receiving them, converting that kind of energy into food which will go let's say, for the time being, to me unconscious and make it grow. But I must realize that I must work., not to be idle. I must come

to myself and say: Yes, almost, By God, I will. And I do not mean it religiously. I mean it in the sense of a real human quality, humanistic if you like. In that way, to anser to a puppose of life which each person how has life and who feels that kind of energy within him, aspiring to that kind of a possibility and an aim for himself, who is then willing to say: Yes, Here I am, my Lord. I wish to work. I wish to wrestle. I wish to fight. I wish to conquer. That what I now say means that what what could become something of a different kind of quality and a higher nature, different in any event from Earth. It is somerhing not Earthly that then starts to speak. So that from that stand point, even where there is no reason, no Earthly reason to do what I do, that from the stand point of non-Earth I wish to live. Fist, as if I a, one. Then as if I have returned to Earth to be. Then in order to be, to become what I should have been. Make again a day. Choose a day. It does not matter. Lead up it to with two days, three days of thought, of fwnating, preparing, remembering. Come to yourself, realizing the condition inwhich you are. Not only you, everybody is because we all are that way. We all are, you might almost say, that stupid. But we are talking about something that is not available. And are trying to uncover some kind of a treasure which has, at the present time, we ourselves ca nnot even describe becuase we are vaguely approcahing the possibility of trying to find out what it is. But it is that kind of feeling that could, at c ertain times, give me the desire to do something because it is then as if something in me cries for that kind of help and wishes to live becausw otherwise that what is, really dies within one. So pray, not on your knees maybe, sitting quietly, collecting, remembering, sensing, which will help you to wake up, to become aware of your body as it is . And in that then, with the thoughts that you do not need and the feelings you do not need, bu simply to be in whatever level one is at that time, to be then as collected and in that then,

prepare yourself for the real meeting of something that is of a different quality. If one wishes, one can. If the three centers can be at such a time, be combined and then out of this, the real wish starts to grow, it is like a prayer which will be heard by all higher forces. If I wish to become open and submit then to that possibility, then I will become one of them. Try it again this week.

QUESTION: (Richard Wachtel) Last week I was given a task to stand for ten minutes and try to wake up.

A: Hl, that was two weeks ago.

Q: Two weeks ago I was supposed to stand with my arms outstretched. Last week there was no punishment involved . I was simply to stand and attmept to wake up. First of all I want to start by saying that on Saturday night I completely forget to do it.

A: When?

Q: Saturday night. I didn't stay home. I was in the city.

A: Now wait a minute, this was on Tuesday.

Q: The task was given on Tuesday.

A: What did you do on Wednesday?

Q: I did the task. I woke up a little bit each time, But one thing I found was that my mind would wander. But just at the end when I had about a minute to go, I would make a strong effort and I would wake up right at the end. So I was letting myself get away with something.

A: Last time we talked about punishment. Did you punish yourself this time?

Q: No, you told me not to.

A: But did you anyhow?

Q: You told me no punishment this week.

A: I know, but why do you take my word for that?

Q: I take your word for a lot of things.

A: Yes, but that is not the point. You have an aim.

Q: Sometimes I wonder.

A: No Dick, you have anaim and you know it. And sometimes I make a suggection. And somtimes you agree and somet mes you mus t not agree. You see, what is work? Work is not dependant on any one person. There are many ways by which work as Gurdjieff expressed it, has been expresson every once in a while also by different epople. I really do not care very much abou it if there is something that corresponds to what I call work within oneself, that on the basis of that kind of experience, I can say: This is my work. Taht even to the extent to saying: Thank you Mr. Gurdjieff, I have work. I am grateful for whatever it is that mad you write All and Everythink or whatever cause you to exist and wahtever made me have contact with it. But that in itself is not enough. the transmation of the ideas itno w rk on oneself; then, when I have that experience, I have n further interest in whatever anyone else in saying. And I really am not interested even if they among themselbes disagree a little bit. So when I say, "Do not punish yourself," you say to yourself, "Why not"?

Q: In a sense I did. The answer I got was that I did not work when I did.

A: Well, we re-establish again the fact thar you do not have to punish youfself.

Q: Let me say this. For a long time, I always had the tendancy to bite off more than I can chew. And right now I have a great deal to chew. My life is changing in such a way/ It is... I am changing jobs. Very soon, I will be changing where I live. I will be moving into the city. And I have a great many things to do which is

no excuse for not working but I am stretched a little bit thin. I am spread out a little bit too much.

A: Then you have to concentrate on certain times during the day. The rest of the day you can do what you like. But at times, 15 minutes in the morning, 15 at noon, half hour in the evening, you spend on something quite different. You cannot find an excuse because you are too busy in ordinary life.

Q: That is so. I always spend the time. But the point is: How do I spend the time. I may stand still for half an hour but I cannot concentrate my span of attention.

A: Of course it is extremely difficult. Half an hour is very difficult.

Q: I am not objecting to spending the time. But I would just like to be able to do something that has some sort of result. It has been so long.

A: I am glad you do not object to spending the time. Now we have half an hour to spend. Half hour is the difficult time. If you can do it for half an hour you can do it for 15 minutes. How would you like to spend it?

Q: Awake.

A: How? Yes, I know. That should be the result that you are awake.

Q: I don't know.

A: Don't you know enough about yourself. What kind of activity at the present time has helped you more than any other activity?

Q: It may sound silly but a relationship with a young lady.

A: It soundsvery silly I admit. And I doubt very much...

Q: It causes me to want to be a man in the ordinary sense. And I very often have to work on myself a great deal and wake up.

A: Well, Dick, I am not going to dispute it. If that is what you say, that that is the time that you will work in accordance with

what you you understand about being awake, then spend it with whoever you want to. But you now know what the purpose is. So now, if it does not work outx that way, you cannot have any excuse.

Q: I really do not know what I could do to wake up. One thing I can sayx that has helped me at times I have left little notes all over the place.

A: Did they help?

Q: When I see the notes, I remember.

A: Have you ever put a pebble in your shoe?

Q: As much as I walk during the day that would really wreck my feet.

A: It would, wouldn't it. For half an hour it would not be so bad, would it?

Q: No.

A: You have heard of haory shirst, haven't you?

Q: Oh yes.

A: Do you ~~xx~~ wear one?

Q: No.

A: Why don't you?

Q:??

A: You never really want it.

Q: No, I guess I have ub a sense worn hairy shirts, I have placed myself in a situation that I found uncomfortable so that I could over come it but it wasn't to wake up. (??)

A: I leave you alone. You have to find a way for you, how to wake up, in accordance with your understanding.

Q: I want to be sure of one thing: The task that you gave me, does that still hold?

A: No. You can sit down. You can stand up/ You can walk. Stand on your head. Wash your hands. Hold your head under ~~xxxxx~~ water. I do not care provided the result will be I am more collected. I am

more awake. I am more whar I would call a man. I try for that.

Alright.

Q: I think it is very good.

A:: Good, we let it go.

QUESTION: (Gail Morris) I want to report on my task of two weeks ago which was to make the three lists: First, what I would like to do during the day, second, what I had to do and third what I did not have to do. I was to put a wet towel on the side of my bed(???) The first day I did it. I got up in the prescribed wya expept that I would not stpe on the towel.

A: You didn't? You didn't need it?

Q: No. (??). It almost kept me awake (??) I was so aware of it, that I should not forget the task that I might step on it. But I did wash my face and take deep breathes. And that day everything went exactly according tp the lists that I had made.

A: It went what?

Q: Everything I had on my first two lists were completed. And I really felt that the day was full of light. It was as if the sun had been behinf the clouds all the other days. And I was on top of the day. The next day...

A: Would you say you were more awake?

Q: This I do not know. Beofe I spoke I was trying to remember some moment that was more vivid. And I know that I felt more brilliant all thru the day. But some how I cannot seems to...(???) I cannot seem to make, remember myself. I got too involved in doing the task. And yet the task helped me tremendously.

A: You see, to be more alive is not to be more awake.

Q: Yes, I know.

A: When I am aware I have a differant kind of experience although it is linked up with being alive. But I can be in ordinary life very

much alive if I have an interest or even if I start the day really woth my right foot out of the bed. You knoow, or when I help myself ot my body by giving it a special kind oi wash or I can become very exhilerated or maybe I have a certain ideal that I want to try to fulfill. For that day I am almost living somewhere else. But it does not mean I am awake. And if I know what it ai to be aware and I have this feeling of exhuberance, of being really alive, then I must try to change that into a realization that this aliveness, this body, I become aware of that existence os such a form of life within me. To become aware means not only that I have a taste but that there is actually something that I could consider as if, in the first place, not belonging to the usuak me. But something that I could consider as if it is ousude of me, looking at me. It is as if there is an eye on the ceiling seeing me. You know? In that way, that I have to have for myself a realization of some kind of seperation. Something as if I am two. I know I am not two. But it is as if at times at least I am a little hit more objective towards myself. I find this out by seeing things that usually take me up or off ot me in a certain way which at such a time almost bounces off me. I am not as much effected. I become more and more in my personality, more and more untouchable. It is as if some hing is protected. But this time it is protected from something outside which always has entered. This time it will not enter because it is as if I am makde of rubber and there is such a springy feeling that that now simply reflects. and the things that usually would bother me do not bother me because somethine in me almost sayss It is not worht it. There is another form of life which I also know. That form of life I call now myslef seeing that what takes place. So the whole point of trying to wake up that way, trying to see my body, a little sleepy perhaps physically, give it a good wash, you know. (Over.

At the smae time then, I must xxxxxxxx realize tht something in me becomecs aware of this condition. You see what I mean? It has to be more in that idrection because I am afraid tou wnet off on a realization of getting a liitle bit more life force as such but still a little bit too u conscious.

Q: Later on during the tine, I just dropped off. First I began making excuses before I got up that my task did not really start until I got up and so I did not have to get up when the alarm clock went off. And then as the days went on, my lists were not completed. Only the first day was really successful.

A: Not very l ng Gail, was it? Is that the amount of energy that you think runs dry that fast?

Q: The first four days were good in that I planned my days by the lists and it was more as if events entered and I do not know whether the first day I was controlling or whether everything was just (??).

A: Good, but in any event, we can say it was different.

Q: Yes.

A: From that stand point it was worhtwhile. Now the difference is to link up the next attempt with being awarke.

Q: Sometimes I decided just on the spur of the moment to try to wake up and I did have something of a speperation, some awareness.

A: You did have?

Q: At various times. But I cannot sort of connect it with the task.

A: But don't let's connect it. What is the aim? To be awake. Reakky. If my aim is that I wish to be awake in the sense of that kind of consciousness, I really do not care, task, someone who looks xk like this and I hate it or my voice, or any kind of an experience or any kind of an event outside of me. All of that can be, at times, quite helpful for me to have a thought andthen a wish to make an effort to wake up to myself and to see myself. And I am grate ul

at that tiem whenever that is the result. I also am grateful if accidentally I wake up which is sometimes now my own doing but it just happens. All of tha results in a state which us desireable for me. If I know that state of desireablity, I will will wish to wake up in a state of being awake, without wishing or dexcribing the state as it is when I am awake. This you must understand. I am not wishing for something that I can define in certain terms. I wish only for the fact of being awake. Whatever that is then, that I then will esperience, that I can describe later, but I can not define it beforehand. And so I live mow much more with an idea of : How can I now make an efoort? At any one time I see the twoel, but the towel does not mean anything unless I translate it again into my seeing this towel. It does not help me if I state the fact that for four days I am pretty good. I planned my day. And then I did not. And then it loses its value again. I have to introduce some hing else. Wherewill I get it? You see, sometimes I have to come to the conclusion that I AmmI really that weak? Is it really impossible to do this even if I set out in trying to do it? Or is it something that is impossible since I do not nwo how to do it? Then I must bring back a question. I want to wake up. I see myself being involved in this and that kind of feeling. And I cannot do anything abou ti because I cannot, wiht my mind, tell my feelings to do this and that. How do I do it? What dos I do? I cannot even stand five monutes without having associative thoughtsand being disturbed all the time. Naturally I cannot. It is practically impossible. Ouspensky mentions somewhere maybe a minute and a half that you could concentarte on a watch and even at that it would be with tremendous tensions. Try to sense, when you get out of bed and you have washed yourself. Sit down. Try to sense. I have explained it several times: how to sense. Slowly, right arm, right

leg, left arm, left leg. To come to yourself first, to relax. To be open. To sense, to be aware of that waht exists which I now sense. You understnd that? You understand very well what it is Sensing is one of the most essential exercises of work. But one must understand what is meant. If you do not, it is no good whatsoever. If it results in a thought process, it is absolutely not value. I can reusult in an awareness experience. But then it has to be like I have suggested and explained, that that what I sense is the only thing that exists for me. And there is then a relationship between me mind becoming aware of the existence of that what I sense, and nothing else. I have no furhter interest in anything that belongs to my body. It is my arm. It is my arm, so help me God. Lord Hve Mercy. Sometimes I say that in order to help concentarte this particular relationship, as it were, to orystallize such a realationship between my mind and part of my body. And then when I have done everthing that I can in the form of sending that kind of attention towards my mind and, as it were, receiving from my arm the image of its existence, creating an image of sensation, and in my arm a sensation in itself, it is then as if I am impartial regarding my arm, And I become aware of its existence, as it is. Only when I have tried this, and I am as much aware in that effeort, that I now go to my right lef. I do not let my right arm go unless i am satisfied that I have done ev rything possible to become aware and sense my right arm. In going to the next limb, I simply forget about my roght arm. This time my right leg is the only thing that exists. Left ~~arm~~ leg, left arm ~~leg~~. That rotation. After that, the reali ation of oneself being. This is a collected state. It is something inwhich I become aware of the existence of myself physically only. It has certain functions, surely. Breathing, there is a certain blood circulation. I do not wnat to pay attention to them. I simply as as I am, sitting, and I am aware. And then when

I am aware of the totality of myslef I sayL I Am, in connection wiht breathing. I gave thi s exercise recently. I hope you remember. I inhale. Then, when I am at the end of my exhalation, I say: I. It is then as if I turn around in my breathing and I exhale. And at the end of that, I sy: Am. By I, I mean for myself the possibility of contact wiht that what is outside of me, which is desirable, of a different nature, a different level which I wish. With am, I am, as it were, with my feet on the ground. I am this body. I have this body. This is what I am. In betweenm tnere is this relationship as I exhale, that kind of food I have taken in by anhaling ahso the food which I have received by sensing is, with the exhalation, distributed over ny body. If you do not understand the exercise well, I prefer to talk about it in detail. I gave it. I hope everybidy remembers. And it is one thing if you try, you must do it right, If you do not remember, you must ask. If you do not do it, it is alright. But if you do do it, you are under obligation to do it correctly. If you do not dp it correct. I tell you, it is of no use. And unless you cando it 100% correct, and as I have now explained and as I have explained beofre a little bit more in detail, then you can expect res lts from it. And then you have towards that kind of an exercise also the proper attitude. But if you do not have that, then leave it alone. Do not play with fire. Do not think that are doing it when you know you don't. Or do not hope for the best or that half is just as good or only 50% is as good. It is no good at all. Either it is right, exact, the way it is and it has to be, or not to do it. So I am not saying that you ought to do it. I am only syaing that if you wish to do it, it is one of the best means for oneself to come to yourself, to collect yourself, to put yourself because of that in an experience of actualit' of being of some kind, different from the usual way,

and you might say, less disturbed by a variety of thoughts and feelings which otherwise undoubetedly with everybody bother one or effect us. It is almost as if by means of such an exercise, as if a certain thing in one can start to become alive. And it is there thru which, thru such an exercise, that one can have a conatct which you will not hav e in ordinary life. So, Gail, you understand? And you only will do it when you can. When you can do it properly. And you have to make up your mind much more that life is serious. That really something has to be done. That really, as mother, you have obligation of how to be with your children. The children are there. They look to you. They are dependent on you. You have a responsibility for them. Even that alone can create honesty and seriousness in ones life. And in any event, it will help you to develop conscience.

Who else?

QUESTION: (Alice Watson) I tried to work on receiving impressions consciously. That is, to try to be objective as you told me a few weeks ago; just simply to see and to be objective and I could do it. To a certain degree, it was a success. But once I would find myself reactibg, espescially once or twice, I was immediately aware that I was reacting. And I caught it and I said, "Yo are reacting." But if you catch it, if you are reacting, has it already become not objective?

A: Yes. That is the difficulty. A moment does not last.

Q: Then when you react, what is the next step?

A: Wake up.

Q: I did, I think.

A: It is a dot. Then it si dark. Then it is a dot. Then it is dark. And again a dot. If I try to do this many times, I make a

little line. I can extend it a little. I am not as bound by this dragging down force of ordinary life. I have a little bit like this but it also stops. And again, and then maybe. Either in intensity of effort, deepening it, or a lengthening of the effort. Either one will be quite right because that determines the total volume of energy that I can receive. As a result of doing it often, these distances also are changing. They come a little closer. It is still a broken line. Before it could become continuous, a long long time will have to pass. But that does not mean that if a thing is far away, it does not prevent me from walking towards it. You see, the realization of that kind of life is enduring. It is not in the accomplishemnt of reaching heaven. I am already under the influence of the possibility of reaching somewhere. This is what inspires me to continue to work, because at any one time I can not really see what are the possibilities for me. I can only see it to the extent that I reach moments of being awake. At which moment s of being awake I have a different kind of insight. But since they do not kast very long, they are of very little use to me than only leaving a taste which later in my daily life can be translated again into a wish of making an effort. So, for me, the pattern of what I would like to be, simply is little dots, many of the,. Little lines if I can. As if in the total darkness there are many stars. The state of the sun is not as yete there. It still will remian night for a ling time. We are that way. We live that way. Earth makes us be that way. The fact of being on Earth means that we are in that Earthly darkness as compared to the sun as light giving. We assume for a moment, for us in any event, that is what the sun represents. So, as long as we are alive on Earth, we will be all be subject toaall laws of Earth. And immediatley, even if I

happen to translate my thought of the sun into a n awareness of being, then I am immediatly after that, back again into,let's call it, the darkness of Earth. At the same time, that sarkness of Earth is not entirely dark because of the little starks that exist. And some how or other, in each human being, there is a realization that it will not always be dark. But when? I do not know. It may be that I start at tne o'clock at night. Maybe already at four in the morning. I do not knowwhen such things will come. But I will know when it is there. Waiting for the bridgroom to come/ I do not know, but I have to keep the lights burning. This is the admonition I have. I have to remain in myself as if ready to do. At times, do; at times, not do. Nevertheless, be ready. So I have a moment, a realization I am awake. I experience it. that is, I have a tate. I see this of myself. I have that experience of that kind of, let's call it, oneness or at least more wholeness. Then it is reacting,back again. Again I try. Again and again. As Gurdjieff said, hundreds, thousands of times. We have to work away, against many things that will continue to plague us. We will never reqch thepoint inwhichwe are entirely free form Earth unless we have become free and have risen. And then voluntarily to return, only then. So the problem is: I will be all the time effected by that what is negative, what negates my effort. And my effort constantly has to be that way alive. If that is not there, then I will fall back into an ordinary state of sleep. It is difficult.

Q: But then, the moment of realizing that you are reacting, is that....

A: It is past. You see it as your behavior.

Q: When you see you are reacting, are you awake?

A: How are you reacting?

Q: Emotionally.

A: Can you see that as an emotion?

Q: Yes.

A: Can you do naything about it?

Q: Yes.

A: How?

Q: Talk to myself,"Cut it out, wake up."

A: Do you wake up?

Q: I try. I find it a help to carry on a silent conversaionx at those times. "Now, you are reacting. Cut it out." And sometimes it helps. I mean, sometimes I wake up.

A: Do you think your emotions are afraid of it? You will not wake up becaue you tell yourself yo cut it out. You will only wake up when you make an effort of: I wish to be awake.

Q: ??

A: I am afraid not. I am afraid you tell not to have that feeling. And of course it si quite possible that I am at times strong enough not to have the feeling. If the feeling is too strong for me, I know that I am completely bowled over. It is like an avalanche. And it is too much. And xxx no amo3nt of saying to myself, "Do not do this, do not do that."

Q: But this is small.

A: Yes it is small. If you now could say it, Alice, in such a way that you are awjae, instead of saying Wake up, cut it our, if you then say, "Wake up." But emphasize thisx wake up and then hear your vo ce. So that something in you controls this, not your body, not your mind, but something that then, at such a time, uses your voice as a means. You see? Then something exists which us not your voice and which is not your personality but belongs to a different form of your life but much more real. Try it that way. I am sure it will have better results of really being awarke. It is that kind of control that you need.

QUESTION: (Trudy Bartel) During this summer I was blessed with many moments of being awake. It is almost difficult for me to speak about them Mr. Hyland.

A: You do not have to speak about them. Speak about, if you wish, at what times, which were helpful.

Q: I could do that.

A: Speak about the times when you had difficulty.

Q: Every time I was about to enter a cathedral I prepared myself. I did not permit myself to receive this impression just by walking in and getting lost. In one case I walked in and I did not look up until I was pretty far inside. And I tried to come to myself. And I was there.

A: Now tell how was it over the whole trip.

Q: Well, I was dragged away many times espesciallt when I cam to my home town, but there was no quality of sentimentality in any case. In no case. I visited one spot that means very much to me. When I was ten years old, at that spot I had the first time the feeling of being alive. I visited that spot again and I was able to be there, not to be carried away but to be there. At the same time, I did not see fit to have moments like that when I was such a louse by not writing a letter for instance. I had wished to write and planned. That all that was within me at the same time. I realize very strongly.

A: So, for that, it was eight. One learns gradually what kind of a louse one is. And then let it go. Do not dwell on it. The impartiality reuires that even when I see it in retrospect that I still will, for the moments when I am awake, accpet that condition of lousiness. But I will take that as I am because it is the only thing with which I work. If I have that kind of a critical attitude towrads it, I will never be able to work because I will all the time lose myself in the feeling, in the emotion, in shmething that I

feel that I should have been different or that I criticize myself. It is good to realize that I am weak. With my weakness, I work. It is good to realize that I am strong. Then I work with my strength. Whichever the condition that I am , louse or not, that is me. That is the accpetance I have to take. If my mind happens to be in a certain way, my feelings are this, if my eduacation is such, if that what I now at the present time use the kind of language I use, the attitude I have, the vilenessI have, the virtues, the vices, that is me. This I also must accpet. For that I have no particular excusem niether have I a particualt desire to be proud about it. But I take it so that I see I have gone thru a couple of weeks in living that way. And I have had this kind of experience and that kind of experience. And sometimes, at the present time, even now, I cannot as yet convert all of that what may have beein of a certain value and broguht back certain things to me, that I cannot as yet, even now, be awake for five minutes. And still, I have to wish for that awareness. And in that I keep on waiting, waiting untill I can accpet myself as I am. Then I will be. But I cannot be if I have thoughts about myself. So now, every body, this is, leT's say, the summer we all wnet thru. And now, as a general task, tomorrow morning between nine and ten o'clock everybody will make an attmept, should make an attmept, to be awake. It does not matter. You will fall asleep. Maybe you will not remember. Maybe at 9:30, all of a sudden. Mark this not against you. But mark it as somethign that is you. So that, with that you try now to visulaize where you might be. So that in that visualization and association of that wherever you might be, you may be reminded.aAnd at that time, try then to make an effort for yourself to be as much awake as you can be. To relax as much as you cab or whatever work you are doing will allow you. To see yourself

in whatever you do. That is, the relationship with others, talking, even if you are eating, even if you are traveling, walking. To try to come to yourself during that one hour. And to see, as if in that one hour, one could bring everything that you have experienced which was of a certain quality that you said was right. During the summer, what you have then experienced, to bring that in that one hour as if based on the kind of wish, as if you wish to repay that what you have received in some form or other of yourself, in order to convert into a ~~form~~ certain reality of being awake. We have to learn how to make food. We have to learn how to continue to try to build up within ourselves certain things of that kind of quality. And we have to use material that is now, as it were, given to us, and ~~which~~ with which we have, and in that way help to destroy that what now exists and exists for the manifestation of our own life, in a way by which that whta now exists is used for the puppose of building. Not for the purpose of destroying it entirely and letting it return to dust. To use now whatever there is within us for a purpose so that it will find its place as its being now represents. Because that what is our body is at the present time not dust. It has a quality of life. And it is that quality of life which entitles that what is now matter over which we have that kidn of control, or at least a resposnivility that that matter of of our own us entitled to that kind of use for the purpose of becoming instrumental in the manifestation of a different kind of life. In that same way, whatever the experiences abe that we have had, let's pay for it in some way and try to build within ourselves whatever is becoming to us. We have to learn to grow. The road is long but at least there is a possibility of growing. Don't let's be discouraged. Don't see and immediately hope that we alrea y are conscious. Of course we are not. Our whole life is against that. Everything that we have

learned is against it. And it is not that we have to undo all of that in order to start building, We build from where we are and use then whatever we have at that time. At each time, whenever we are, whatever we are, and wherever we are, something os us is usedul for the purpose of living, building, creating, really, evblving in accordance with the laws xx we understand. Bewteen nine and ten try to remember. For the rest of the week, work. What els e is there to do? I hope to see you next week. All of us. I hope we bring that part of one, you might, at the present time, call your Soul. If you bring that, everything will be well. Goodnight every body. Goodnight.